

The Etiquettes of
Ramadhan
Al-Mubarak

HADHRAT MAULANA ADAM SAHIB

Hafizahullah

KALIMATALHIKMAH.CO.UK

آداب وأحكام
رمضان المبارك

THE
ETIQUETTES
OF
RAMADHAN AL-MUBARAK

BY
HADHRAT MAULANA ADAM SAHIB

زادية الإمام محمد زكريا

Khanqah-e-Imam Muhammad Zakaria (R.A.)
48 Baggrave Street
Leicester

KALIMATALHIKMAH.CO.UK

THE ISLAMIC ESTABLISHMENT (1418/1998)

THE ETIQUETTES OF RAMADHAN

All rights reserved. Articles may be reproduced without alterations with the prior consent of the editor.

By: Hadhrat Maulana Adam Sahib

Published by:

زادۃ اللہ محمد زکریاؒ

Khanqah-e-Imam Muhammad Zakaria (R.A.)

48 Baggrave Street

Leicester

KALIMATALHIKMAH.CO.UK

INTRODUCTION

"O believers! Fasting is prescribed to you as it was prescribed to those before you, that you may learn self restraint."

(Surah Al- Baqarah 2:183)

The month of Ramadhan Al-Mubarak is the ninth month of the Islamic calendar and it is the most sacred and blessed of all months. Rasulullah (Sallallahu Alayhi Wasallam) has mentioned the virtues of Ramadhan Al-Mubarak in a large number of Ahaadeeth. Some of them are presented here.

1. Rasulullah (Sallallahu Alayhi Wasallam) said, "In the first night the Shaytan and the rebellious Jinn are chained, the door of Hell are closed and the doors of Paradise are open until the end of Ramadhan. A caller from Allah Ta'aala proclaims 'O seekers of good, go forth and O seekers of evil, stop.' Allah Ta'aala frees many from the Hell and this happens every night." (Bukhari, Muslim)
2. Rasulullah (Sallallahu Alayhi Wasallam) said, "Ramadhan has come to you. It is the month of blessing in which Allah envelops you (with His kindness) He forgives your sins and accept your prayers. Allah witnesses you when you race one another (in virtuous deeds) in this month and becomes proud of you before His angels. Therefore, show Allah the best of deeds from your side, because unfortunate is that person who deprives himself from Allah's mercy in this month."
3. Rasulullah (Sallallahu Alayhi Wasallam) said, "Whosoever fasts during the month of Ramadhan with faith and hope of reward, all his past sins will be forgiven; and whosoever stands up in prayer in Ramadhan with faith and hope of reward, all his past sins will be forgiven; and whosoever stands up in Ibadah during the night of Laylatul Qadr with faith and of hope of reward, all his sins will be forgiven." (Bukhari, Muslim)

It is in this sacred month that the fasting is obligatory for Muslims and it is amongst the fundamental acts of Ibadah.

Hadhrat Abu Darda (Radhi Allahu Anhu) narrates:

لكل شئ باب و باب العبادۃ الصوم

"All things have a door the door for Ibadah is fast."

In another Hadeeth it is narrated:

لكل شئ زكوة و زكوة الجسد الصوم

"All things have a Zakaah the Zakaah for body is fasting."

The meaning of the above Hadeeth is that by fasting one is saved from many diseases of the body and soul. Also the soul is strengthened and one starts to dislike the sins.

Declaring the obligation of the fasting during the Holy month of Ramadhan, the Qur'an concludes a verse in two simple but comprehensive Arabic words which in English translate to mean "that you may fear (Allah)." These words signify the philosophy of fasting and point out the reason why Almighty Allah has imposed the institution of fasting upon his humble servants.

If one thinks hard, it will be obvious that the fear of Allah is a great factor in making him fulfil the commandments of Allah placed upon him. The greater the fear of appearing before the High Court of Allah and to be tried for his activities in this worldly life, the greater the impulse to fulfil the obligations imposed by Allah Ta'aala.

Fasting is prescribed to develop this fear of Allah and the unflinching realisation of His omnipresence and omniscience (Hazir and Nazir).

KALIMATALHIKMAH.CO.UK

Another outstanding feature of fasting besides developing the fear of Allah is that it lifts humans above the level of animals. To eat and to drink at ones will and to have sexual intercourse whenever the urge comes is the way of the animals. On the other extreme, to stay away permanently from food and drink and cohabitation, is the quality of angels. When one fasts he rises above the animal existence and forgoes an affinity to angels.

Moreover, fasting promotes piety and righteousness in humans. It produces the ability to control one's physical desires and teaches self-restraint and obedience to the Will of Allah. It is, thus, most effective in the disciplining and evolution of the soul. But these benefits can be derived only when a person conscientiously strives for them and pays due respect, whilst he is fasting, to the instruction laid down by Rasulullah (Sallallahu Alayhi Wasallam) in this connection. It is therefore essential that the entire body be safeguarded from inappropriate practice and unlawful acts, during the fasting period.

In brief, he should strictly leave alone not only food and drink but also the major and minor sins as is recommended in the Ahaadeeth. Some of the relevant Ahaadeeth are:

رب صائم ليس له من صومه إلا الجوع والعطش

*"Many people gain nothing from their fast
save thirst and hunger."*

من لم يدع قول الزور والعمل به فليس لله حاجة

في أن يدع طعامه وشرابه

*"The one who cannot shun evil and falsehood (during fast),
Allah has no need for him to go without food and drink."*

ACTIONS THAT DO NOT INVALIDATE THE FAST

1. The fast does not break if one eats, drinks, or has sexual intercourse forgetfully. This means that at the time of committing these acts, one does not remember the fast. However, if one continues even momentarily after recalling the mistake, the Saum will be nullified. (Sharhe-Bidayah. Part1. Page 199).
2. It is permissible to apply Kuhl (Surma) into eyes, or to apply oil on the hair or body. (Maraki-ul- Falah Page361).
3. Ejaculation of semen during the sleep will not break the fast, similarly the fast will not break if the semen came out on seeing the private part of the wife or just by thinking. (Sharhe-Bidayah. Part1-Page 199).
4. If one vomits unintentionally whether in large or small quantity the fast does not break. Deliberately inducing oneself to vomit will break the fast if it is a mouthful. Vomiting less than a mouthful will not break the fast even if it is deliberately induced. (Sharhe-Tanveer. Part 2. Page 178).
5. If smoke, on its own, passes down one's throat, it will not break the fast. (Sharhe-Tanveer. Part 1. Page 156).
6. To swallow one's own saliva, even if done deliberately, does not break the fast. (Tahtaawee. Page 362).
7. Fast does not break by applying medicine into the eyes. (Fataawa Aalamghiri. Page 190).

RULES OF FASTING

Fasting in the days of Ramadhan Al-Mubarak is obligatory (Fardh) on every Muslim. The one who does not believe it to be obligatory is not a Muslim, while one who accepts its being obligatory, but neglects its observance without a valid excuse is described as a Faasiq (sinner).

Fast means to abstain from eating, drinking and cohabitation from Sub-ha Sadiq (before dawn) up till sunset for the pleasure of Allah with intention.

CIRCUMSTANCES WHICH PERMITS ABSTENTION FROM FAST

1. **TRAVELLING**: A Musafir (one who travels to a distance of at least 48 miles from his hometown) is permitted to abstain from fasting. However, if he decides to stay in a town for more than 14 days, then he is obliged to fast in the days of Ramadhan.
2. **EXTREME OLD AGE**: One who is either too frail or weak to observe fast.
3. **ILLNESS**: If by fasting there is danger to life or if it will cause the sickness to deteriorate.
4. **PREGNANCY**: If fasting during pregnancy is harmful to the health or life of the mother or child.
5. **HAIZ OR NIFAAS**: The fast of a woman in the state of Haiz (menstruation) or Nifaas is Haraam and is not valid. She has to make Qadha after Ramadhan.
6. **BREAST-FEEDING**: If a woman breast-feeds her baby, and if it's feared that her fasting will cause harm to the baby, she can avoid fasting in Ramadhan and perform Qadha later on.

Note: There are other circumstances which permits one to abstain from fasting. Anyone who has any queries concerning the Masa'il of fasting should consult an Aalim and seek his advice.

NIYYAH (INTENTION FOR FASTING)

1. Intention is made in the heart.
2. If a person without an intention stays away from food and drink the entire day, it will not be regarded as a fast because no Niyyah was made.
3. It is not essential that any particular Niyyah formula be recited. Niyyah merely means to intend that one will be fasting, or is fasting for Allah. The Niyyah could also be made verbally in any language e.g. one may say:

"Oh Allah! Tomorrow I shall be fasting for you."

Or one may recite in Arabic e.g.:

اللهم أصوم غدا لك فاغفر لي ما قدمت و ما أخرت

Remaining without food and drink the whole day will not render such abstention a fast if no Niyyah was made.

(Sharhe-Tanweer. Part 2. Page 139).

4. It is preferable to make the Niyyah during the night i.e. prior to the entry of Sub-ha Sadiq, when the fast starts. If the Niyyah was not made during the night, the fast will be valid if the Niyyah is made approximately one or two hours before Zawwal (noon). Only if one did not do anything which invalidates the fast. (Raddul-Mukhtar. Part 2. Page 116).
5. Each fast in Ramadhan requires an intention and one intention for the whole month will be incorrect. Getting up for Sehri will imply that one intends to fast.

SEHRI / SUHUR

Sehri refers to a meal, which a Muslim partakes of before Sub-ha Sadiq in anticipation of the next day's fasting.

VIRTUES OF SUHUR:

Rasulullah (Sallallahu Alayhi Wasallam) said: *"Make Suhur because there is Barakah in the making of Suhur"*.

Rasulullah Sallallahu Alayhi Wasallam said: *"Verily Allah Ta'aala and His Mala'ikah send mercy upon those who eat Sehri"*.

Sehri is Sunnah. One should rise and eat even a date or two or merely drink some water regardless of whether one feels like eating anything or not.

The best method of observing Sehri is in later part of the night, after arising from sleep.

It is not permissible to eat after the expiry of Sehri time. Sehri time expires with the commencement of Sub-ha Sadiq.

KALIMATALHIKMAH.CO.UK



IFTAAR

It is preferable to hasten with Iftaar (breaking the fast) as soon as the sun sets.

Iftaar should preferably be made with dates.

It is Makrooh to unnecessarily delay the Iftaar.

At the time of Iftaar it is Sunnah to recite the following Dua:

اللهم لك صمت وبك آمنت و عليك توكلت وعلى رزقك أفطرت

O Allah! I have fasted for you. I believe in you. I have trust in you and I make Iftaar with the food provided by you.

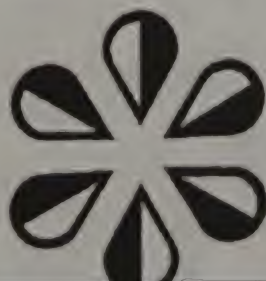
And after drinking water one should say:

ذهب الظمأ وابتلت العروق و ثبت الاجر إن شاء الله

Thirst has gone. Veins have become wet and the reward (of the fast) has, Allah willing, been established.

The time of Iftaar is very auspicious. One should be engaged in Dua, which is readily accepted at the time when the fast is about to end.

KALIMATALHIKMAHCOUK



ACTIONS THAT DO NOT INVALIDATE THE FAST

1. The fast does not break if one eats, drinks, or has sexual intercourse forgetfully. This means that at the time of committing these acts, one does not remember the fast. However, if one continues even momentarily after recalling the mistake, the Saum will be nullified. (Sharhe-Bidayah. Part1. Page 199).
2. It is permissible to apply Kuhl (Surma) into eyes, or to apply oil on the hair or body. (Maraki-ul- Falah Page361).
3. Ejaculation of semen during the sleep will not break the fast, similarly the fast will not break if the semen came out on seeing the private part of the wife or just by thinking. (Sharhe-Bidayah. Part1-Page 199).
4. If one vomits unintentionally whether in large or small quantity the fast does not break. Deliberately inducing oneself to vomit will break the fast if it is a mouthful. Vomiting less than a mouthful will not break the fast even if it is deliberately induced. (Sharhe-Tanveer. Part 2. Page 178).
5. If smoke, on its own, passes down one's throat, it will not break the fast. (Sharhe-Tanveer. Part 1. Page 156).
6. To swallow one's own saliva, even if done deliberately, does not break the fast. (Tahtaawee. Page 362).
7. Fast does not break by applying medicine into the eyes. (Fataawa Aalamghiri. Page 190).

8. The fast does not break if one has an injection for medical purposes provided it is not strength stimulating e.g. vitamins. (Fataawaa Darul Uloom. Part 6. Page 408).
9. If one has not taken the Ghusl of Janaabat and Sehri time ends, the fast is valid.
10. If one has blood test his fast will not break.
11. Using Miswaak will not break the fast. (Sharhe-Bidaya Part1. Page 201).
12. Using Itr will not break the fast. (Sharhe-Tanweer. Part1 Page 156).
13. It is permissible to bath in order to keep cool.
14. The fast will not break if one swims and water enters the ears. (Sharhe-Bidaya. Part1. Page 202).
15. Having a wet dream will not break the fast. (Sharhe-Bidaya Part1. Page 199).
16. Breast-feeding the baby will not break the fast.

MAKROOH ACTS IN SAUM

Makrooh means detestable. Makrooh brings about a decrease in the reward of the fast. It is therefore, essential to abstain from committing Makrooh acts. The following acts are Makrooh during fasting.

1. To unnecessarily taste the food when cooking. (Raddul Mukhtar. Part 2. Page179). If a woman has a very ill tempered husband who shows his unjustified wrath if the food does not have the correct taste, then it is permissible for the wife to taste the food without swallowing it.
2. To chew or put something in the mouth, e.g. rubber, plastic etc.
3. Caressing, fondling or kissing the wife. (Hidaya. Part1. Page217).
4. To eat when in doubt as regards the existence of Sehri time. If later on it appeared that Sehri time had in fact expired, Qadha will be obligatory.
5. To do all those actions which leads one to weakness, e.g. sports, blood test etc.
6. To quench ones thirst by collecting saliva in the mouth and then swallowing it.
7. To clean ones teeth with tooth paste or powder. (If anything of these slips down the throat, the fast will break and one has to keep Qadha.) (Fatawaa Hindiya. Page127).

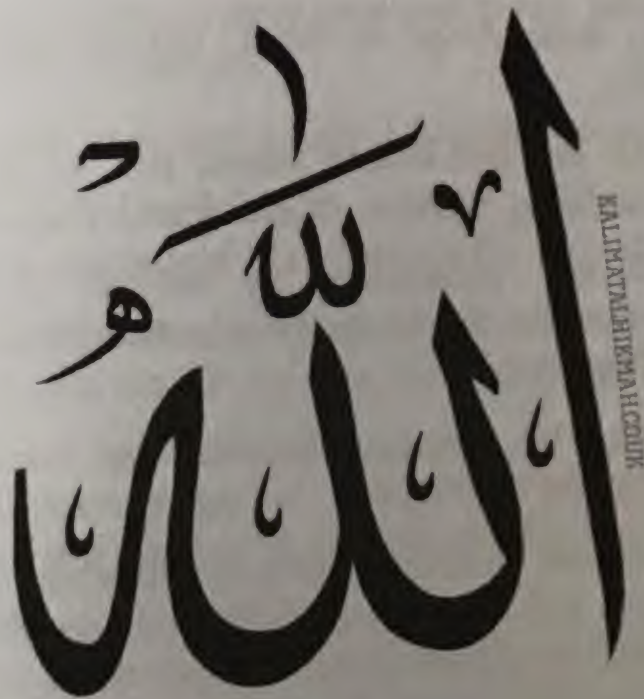
ACTIONS THAT INVALIDATE THE FAST

Acts nullifying the fast are of two kinds:

1. Acts which makes one liable to both Qadha and Kaffarah.
2. Acts which makes the relevant person liable to Qadha but not Kaffarah.

Qadha means to keep another fast in place of one that was missed or broken.

Kaffarah means to perform an act to expiate the sin of having broken the fast. In another words a penalty for intentionally breaking a Ramadhan fast without a valid excuse.



QADHA

All those people have to keep Qadha who were permitted to abstain from fasting in Ramadhan. There are also few other acts, which makes Qadha necessary and not Kaffarah. These acts are:

1. Anything enters into the stomach by mistake while knowing that he is in a state of fast e.g.
 - Water entering the throat by mistake while gargling. (Raddul Mukhtar. Part2. Page162).
 - Returning vomit down the throat.
 - Swallowing blood emerging from bleeding gums and the saliva is more reddish in colour. (Shami. Part2. Page134).
2. Vomiting a mouthful intentionally.
3. Pouring oil or ear drops in the ear. (Sharhe Bidaya. Part1. Page202).
4. Inhaling nose drops or snuff. (Durre Mukhtar. Part2. Page140).
5. To break the fast before sunset and to eat Sehri after Subah Sadiq by mistake. (Kanz. Part2. Page291).
6. Medical test undertaken by women in whom any instrument, etc. is internally inserted. (Sharhe Tanweer. Part2. Page161).
7. Ejaculation by caressing, fondling and kissing. (Hidaya. Part1. Page217).
8. Masturbation. In addition to it invalidating the fast, it is a sinful act and Rasulullah (Sallallahu Alayhi Wasallam) has cursed the perpetrator.

To keep the Qadha fast all at once is not obligatory.

Fast omitted on account of menstruation has to be made Qadha.

(Qadha has also to be made of Nafl fast, which were broken).

KAFFARAH

ACTS WHICH MAKES ONE LIABLE TO BOTH QADHA AND KAFFARAH

If any sane mature person after intending to fast of Ramadhan does the following intentionally without a valid reason:

- Eating food, taking medicine, smoking etc.
- Drinking water, juice etc.
- Having sexual intercourse.

Will have to give Kaffarah (penalty) and one fast for Qadha.

Kaffarah may be given in the following ways respectively:

- Fasting for sixty days constantly without break. If one fast is missed between the count of sixty then one has to begin again. (If one is not capable to do this then he may do the following).
- To feed two meals to sixty poor and needy Muslims who are the recipients of Zakaah.
- To feed one poor and needy Muslim two meals daily for sixty days.
- To give the equivalent of two meals for sixty days in cash.

If after having paid the Kaffarah one recovers from the illness and is able to keep the 60 day fast, then fasting 60 days becomes obligatory.

A single Ramadhan makes obligatory only one Kaffarah irrespective of the number of Fasts flagrantly broken during the Ramadhan.

If a single day is omitted during the 60-day Kaffarah course, be it a valid reason, the Kaffarah will be rendered invalid. The only interruption, which will not invalidate the Kaffarah, is Haidh (the monthly menses of women).

Kaffarah applies to only the fast of Ramadhan.

It is essential to make Niyyah for Kaffarah before Sub-ha Sadiq.

FIDYAH FOR FAST

FIDYAH (COMPENSATION)

The one who is very ill and has no hope of recovery or the one who is very old and weak and does not have the strength to fast then such a person will give Fidyah for every fast not kept.

Fidyah for every fast not kept is equivalent to one Sadaqatul Fitr or feeding a poor person two full meals a day.

Fidyah should be given to the poor and needy Muslims who are the recipients of Zakaah.

If, however, an old or sick person gains strength or recovers after Ramadhan, he must keep the missed number of fasts and whatever was given, as Fidyah will be a reward for him in the Akhirah.

If the death time approaches and one has not yet paid the Fidyah, it will be Wajib to make a Wasiyyah (will) for the Fidyah to be paid.

KALIMATALHIKMAH.CO.UK



TARAAWEEH

MASA'IL PERTAINING TO TARAAWEEH SALAAH.

Taraaweesh is the special Salaah, which the Shariah has ordained for the month of Ramadhan. It has been the practice of Muslims from the time of Rasulullah (Sallallahu Alayhi Wasallam). Taraaweesh Salaah consists of twenty Raka'ats and its performance is Sunnatul Muakkadah for males and females. It has to be performed every night during the month of Ramadhan. Deliberate omission of Taraaweesh Salaah is sinful.

Taraaweesh Salaah commences on the first night of Ramadhan and ends on the last night of Ramadhan.

It is superior to perform Taraaweesh in the Masjid. Hadhrat Umar Farooq (Radhi Allahu Anhu) and the Sahaabah also specified to perform it in the Masjid. (Mazaahire Haq new, pg.14)

Taraaweesh is performed in congregation (for males) after the Eisha Fardh and Sunnatul Muakkadah, but before the Witr Salaah. The most preferable way is to perform Taraaweesh in units of two Raka'ats.

It is Sunnatul Muakkadah to complete the recitation of the Qur'an once during Taraaweesh in the whole month of Ramadhan.

The Shariah does not require that the recitation of the Qur'an be completed on the 27th or 29th night or any particular night. The Qur'an in Taraaweesh Salaah can be completed on any night.

If after having performed Taraaweesh Salaah it transpires that the Eisha Fardh was not valid for some reason, then both the Eisha and the Taraaweesh will have to be repeated. (Fatawaa Aalamghiri, part 1 pg.74)

If one arrives in the Masjid after the Eisha Salaah has been completed and Taraaweesh commenced, then he should perform his Eisha Salaah and then join the congregation in Taraaweesh. He should perform the missed Taraaweesh Rakaa'ats after the Witr. This person shall perform the Witr in congregation. (Durre Mukhtaar, part 1, pg. 737)

The time of Taraaweesh Salaah commences after Eisha Salaah and lasts until Sub-ha Sadiq.

Some people, due to laziness, do not join the Taraaweesh Salaah together with the Imam but delay their entry into the Salaah after a while when the Imam is about to enter the Ruku. This is an abominable practice. It is Makrooh Tahrimee and sinful to do so.

After every four Rakaa'ats a short pause for rest may be observed for the convenience of the people. One has the option to be quiet during the pause after each four Rakaa'ats or recite the following Tasbeeh. Allamah Shami has quoted this Tasbeeh from Khakaani. (Shami, Vol. 1 pg. 661)

سُبْحَانَ ذِي الْمَلِكِ وَالْمَلَكُوتِ
سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ
وَالْهِيبَةِ وَالْقُدْرَةِ وَالْكِبْرِيَاءِ وَالْجَبْرُوتِ
سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَنَامُ
وَلَا يَمُوتُ سُبُّوحٌ قُدُّوسٌ رَبُّنَا
وَرَبُّ الْمَلَائِكَةِ وَالرُّوحِ

I'TIKAAF

The meaning of I'tikaaf is to seclude oneself in the Masjid with the Niyah of I'tikaaf for the sake of Allah Ta'aala.

I'tikaaf is amongst the methods of worship prescribed by Allah Ta'aala. The basic purpose of I'tikaaf is that one's worldly attachments, association and routines ceases and his heart gets attached to Almighty Allah. Devotion to Allah is generated instead of devotion to the world and it becomes provision for Hereafter. Moreover the distinguishing feature of I'tikaaf is that as long as he is in this state, every moment is recorded as Ibadah. This is the aim and purpose of I'tikaaf which is the speciality of the most sublime part of Ramadhan, i.e., the last ten days.

For devoting oneself to prayer and meditation, Allah has set apart the last ten days of the month of Ramadhan and made it Sunnah for His servants. Rasulallah (Sallallahu Alayhi Wasallam) always observed I'tikaaf and the Muslims have on the whole adhered to it.

Hadhrat Aisha (Radhi Allahu Anhaa) relates that "Rasulallah (Sallallahu Alayhi Wasallam) regularly observed I'tikaaf during the last ten days of Ramadhan till the end of his life. After him, his wives maintained this tradition". (Bukhari)

Rasulallah (Sallallahu Alayhi Wasallam) said "I'tikaaf of the last ten days of Ramadhan is like two Hajj and two Umrah". (At-Targheeb Wat-Tarheeb)

Rasulallah (Sallallahu Alayhi Wasallam) said "Whosoever performs I'tikaaf for one day for the sake of seeking the pleasure of Allah, Allah Ta'aala will place between him and the fire of Jahannum three trenches, the distance of which will exceed the distance between the heavens and the skies". (Hakim)

FEW MASA'IL REGARDING I'TIKAAF

1. There are three types of I'tikaaf i.e. Waajib, Sunnah and Nafl.
2. I'tikaaf of the last ten days of Ramadhan is Sunnah Mu'akkadah Alal Kifayah. It means that in each Masjid, at least one person should sit in I'tikaaf. If he does so, the requirement of Sunnah is fulfilled for the whole locality and if no one performs I'tikaaf, the whole locality is sinful for not observing the Sunnah.
3. Niyyah is a necessary condition for this Masnun I'tikaaf.
4. The time of Masnun I'tikaaf (last ten days of Ramadhan) commences immediately after the sunset of the twentieth day of Ramadhan. Therefore, a person who wants to sit in I'tikaaf, must enter the mosque before sunset on that day, so that sunset takes place while he is in the Masjid. This I'tikaaf terminates upon the sighting of the moon for Eid ul Fitr.
5. Qadha of the Masnun I'tikaaf is obligatory, if it is broken or nullified.
6. For male persons, I'tikaaf is only valid in the Masjid. The most blessed place for I'tikaaf is Masjidul Haraam then Masjidun Nabawee (Sallallahu Alayhi Wasallam), then Masjidul Aqsaa, then Jame Masjid of one's own locality and then the Masjid of one's locality.
7. Females may perform I'tikaaf in their homes by setting aside a specified place for Ibadah and performing therein such I'tikaaf.

8. One should remain in the limits of the Masjid or inside the special place set aside at home (for women) throughout the period of I'tikaaf. One is only allowed to leave the Masjid for his necessities. (See details below).
9. One can leave the Masjid during the I'tikaaf for the following needs:
 - To answer the call of nature.
 - To take an obligatory bath.
 - To make a Fardh Wudhu.
 - To go for Jumu'ah, if Jumu'ah is not performed in that Masjid.
 - To bring food if there is no one to fulfil this task for him.

Note: There are other circumstances which permits Mu'takif to leave the Masjid.

10. There are few act which invalidates I'tikaaf. Amongst them is to leave the Masjid without a valid reason or if ones fast is broken.

Note: There are other circumstances which terminates ones I'tikaaf.

Anyone who has any queries concerning these Masa'il, should consult an Aalim and seek his advice.